

Language Acculturation: A Study of *Al-Ta'rib* and *Al-Mu'arrab* in Advertisement Language in Nasr City Cairo

Zamzam Nurhuda

Syarif Hidayatullah State Islamic University

Jakarta, Indonesia

izam_albukhori@yahoo.co.id

Abstract— This study aims to show that there is language acculturation process in Nasr City Cairo advertisement. This acculturation occurs in the form of foreign language entering and adapting to Arabic language (borrowing words). In this case, English words are adapted to Arabic language (*al-ta'rib*) and these words are adapted to be parallel with Arabic grammatical forms (*al-mu'arrab*). In this study, descriptive qualitative method is used and the primary data are language facts found in advertisement in Nasr City Cairo around 2017-2018. The advertisement used comes from various contexts, such as education and economics. Meanwhile, the secondary data in this study are books, journals, and articles on language acculturation, *al-ta'rib*, *al-mu'arrab* and advertisement language. Some of them are books written by Imil Badi Yaqub, Gaby Semaan, Ahmad Muammar Qadafi, Lapsanska Zana, Abdul Malik, and Muhammad Afif Amrullah. In addition, sociological and language approaches are applied in this study. The result of this study reveals that: First, there is language acculturation process found in advertisement language located in Nasr City Cairo. Second, the language acculturation found in the advertisement indicates social status of society where the advertisement takes place. Third, the language acculturation on social, education, health, and economic advertisement are different. Fourth, the use of this language advertisement was adjusted to its contextual needs. In the field of social and health, the language advertisement was used based on the grammatical of Arabic language. In the field of education and economics, foreign words (*ta'rib*) were commonly used. This condition occurred due to the needs of language use with its contextual functions.

Keywords— Language Acculturation, *al-Ta'rib*, *al-Mu'arrab*, Advertisement Language, Nasr City,

I. INTRODUCTION

Technology and information improvement due to globalization takes an important role in creating acculturation. As the effect of this improvement, mixing culture cannot be avoided. This acculturation actually may have both good and bad impacts so that there are rejection and acceptance on this idea. In the past, the acculturation was rejected for defending original culture but now it cannot be rejected any more for improvement in numerous sectors.

One of acculturation forms that cannot be avoided occurs on language. As noted in *Kamus Besar Bahasa Indonesia* (Dictionary of Indonesian Language), acculturation is a process

or a result of mixing culture marked by bilingualism [12]. Related to this idea, Michael Byram and Adelheid Hu [2] states that acculturation is a process passed by an individual to adapt with other cultures. Therefore, there are psychological changes in social behaviors that are represented through language.

These changes mean that the origin culture has been transformed to the affected culture. The origin culture is in process of exchanging and uniting. It is called acculturation. As revealed by Palmer, acculturation removes a paradigm to defend original culture and to reject positive things carried by other culture. The acculturation also affects to cultural integration, but it does not ignore a real identity of the origin culture. Besides, acculturation occurs in two parts. The first part is assimilation and integration and the second part is isolation and marginalization [1].

These two parts are the most attractive topics on acculturation. As revealed by Bery via Seeman [7], there are 4 forms of acculturation as portrayed in table 1.

TABLE 1. FORMS OF ACCULTURATION

The Four Different Possible Forms of Acculturation		
	Positive value to maintain relationships with host culture	Negative value to maintain relationships with host culture
Positive value of maintaining cultural identity	Integration	Isolation
Negative value of maintaining cultural identity	Assimilation	Marginalization

Based on the table above, it is informed that *first*, assimilation refers to those who refuse to defend their culture identity and try to interact with other people from different culture. *Second*, isolation is addressed to those who want to stay with their culture and to avoid other culture. *Third*, integration is for those who want to defend their own culture and to interact with other cultures. *Forth*, marginalization belongs to those who own little interest in defending their own culture and limit their interaction with other culture [3].

In fact, those four forms of acculturation can be found in each language, including Arabic language. One of acculturation

forms in Arabic language can be found in adapting foreign words into Arabic words. This Arabization is a process of appropriating the words into Arabic culture [8]. This Arabic language growth emerges in various forms. They can be in language style or *uslûb*, meaning shifts, or words formation. These entire processes influence Arabic language principle [13].

Arabization in Arabic language, as pointed out by Ya'qub [6], is divided into *al-ta'rib* and *al-muarrab*. *Al-Ta'rib* is an Arabic term for language localization. It means that foreign words are adopted into Arabic words without changing the word formation. For example, the word for *al-tilipun* comes from English, *telephone*. The word of *al-qamus* is from Greek, *okeanos*. As a result, *ta'rib* occurs as a term to explain the way of foreign words coming to Arabic language in little changes of its word formation [9].

Different with *al-ta'rib*, there is also *al-mu'arab* that happens when a foreign word is revised to meet *wazan-wazan* in Arabic grammatical convention. Ubaidillah states that *al-Mu'arab* is a word taken from 'ajam (foreign), used by *fushaha*' (Arabic experts) until the decade of II Hijriyah and has been accepted by society [10]. For instance, a Greek Word, *al-qamus* is transformed into Arabic language, *al-mu'jam*. In Arabic language, *al-mu'jam* comes into *wazan "muf'alun"*. Meanwhile, *al-tilifun* from English changes to *al-haatif* because it follows *wazan faa'il*. Further forms of *al-ta'rib* and *al-mu'arab* are illustrated in table 2.

TABLE 2. FORMS OF AL-TA'RIB AND AL-MU'ARRAB

Words	Ta'rib	Mu'arab
<i>okeanos</i>	<i>al-qamus</i>	<i>al-Mu'jam</i>
<i>Telephone</i>	<i>al-Tilifun</i>	<i>al-Hatif</i>

The phenomena of *al-ta'rib* and *al-mu'arab* as portrayed above occurs in acculturation between Arabic and foreign language. One of this acculturation can be found in language advertisement. As exposed by Lapanska, advertisement language is published in advertise, aimed at changing readers' willingness, opinion, or behavior. Moreover, the advertisement language is different with the common language because it is for material and profit purposes [4]. Qadafi and Wahyudi also states that language advertisement prioritizes messages that should be easily caught by the readers through its captivating words. The language advertisement also prioritizes its pragmatic purpose [5].

The advertisement language is used in all countries, including Egypt. A rich advertisement language in Egypt can be found in Nasr City, Cairo. This city is popular for its stores. Many leisure areas, restaurants, coffee shops, and theaters are in Nasr City. These numerous stores illustrate how middle to upper class people in Nasr City spends their life. Nasr city is also known for its shopisticated civilization which is full of luxury [11]. Thus, there are many advertisement languages found in Nasr city for its improvement in technology and information. It also impacts to acculturation that is easily found in this city. *Al-ta'rib* and *al-muarrab* color language advertisement in Nasr city.

II. METHOD

Method used in this study is descriptive qualitative. The descriptive method is based on data found while qualitative is applied because there is no number used in this study. There are primary and secondary data in this study. The primary data are language facts in language advertisement in Nasr City around 2017. These data can be in context of social, education, health, and economics. The secondary data are books, journal, articles related to language acculturation, Arabization, and advertisement language written by Imil Badi Yaqub, Sayyid Abdul Fatah Afif, Abdul Malik, dan Muhammad Afif Amrullah.

In addition, sociology and language approaches are applied in this study. The sociology approach is based on society and their social condition as the user and the acceptant of the language. meanwhile, the language approach relates to the use of various language forms. In collecting the data, the writer took the images of the advertisements in Nasr city, they were then transcribed into written forms and categorized as *al-ta'rib* and *al-mu'arab*. After that, the forms of its acculturation were divided into assimilation, integration, isolation, and marginalization. Finally, these forms were explained one by one.

III. RESULT AND DISCUSSION

In this study, the acculturation in the advertisement language in Nasr City was analyzed by *al-ta'rib* and *muarrab* to find its acculturation forms. The process of *al-ta'rib* was followed by changes of vocal (V) and consonant (C) sound. The changes consisted of sound shifting (*tabdil*), sound reduction (*hadzf*), or sound add (*ziyadah*). In *mu'arab*, it was adjusted to *wazan* forms of Arabic language. Furthermore, the acculturation forms were assimilation, integration, isolation, and marginalization as explained below.

A. Social Service Advertisement

Define abbreviations and acronyms the first time they are used in the text, even after they have been defined in the abstract. Abbreviations such as IEEE, SI, MKS, CGS, sc, dc, and rms do not have to be defined. Do not use abbreviations in the title or heads unless they are unavoidable.

Datum 01

خطر - بخطر تجريف قاع النيل مسافة ٥٠ متر- من خارج العلامتين

Datum 02

جميع خطوط الإتصالات و كروت الشحن و الكروت المفزلى
شحن على الهواء - خدمة فاكس

Datum 01 above was an advertisement found along Nil River. There was *متر* as *ta'rib* from the word "meter". The *ta'rib* was marked by sound shifting (*tabdiil*) of the word "meter" and its pattern was KVKVK changes to *متر*. This word had no equivalent word in *mu'arab* form. In the term of acculturation, it belonged to assimilation and acculturation.

Data 02 above is a social service advertisement along the road of Nasr City. The word فاكس was a process of *ta'rib*, it was from the word "fax". There was sound shifting (*tabdil*) and sound add (*ziyaadah*) of the word "fax". Its KVK form changed to KVKVK in the word فاكس. This word had no equivalent word in Arabic language and it came to assimilation and integration.

B. Education Advertisement

Datum 03

مركز تصوير مستندات – تجليد و تغليف
أدوات مدرسية و مكتبية – قواميس
إكسسوار كمبيوتر و محمول
طباعة ألوان – سكاير – فلاش – ميموري كارت
مكتبة كوبي كات إكسبريس

Datum 03 was an advertisement in a supermarket in Nasr City, it was about education facilities. This belonged to *ta'rib* and *mu'arrab*, following the pattern of *wazan taf'il* and *musfta'alun*. As found in word تصوير and مستندات which were *mu'arrab* of فوتغرافية. The words were *ta'rib* from the word Photocopy tha had sound shifting (*tabdil*) and sound add (*ziyaadah*), for the change of the form was KVKVKVKVK in the word فوتغرافية to KVKVKVKVK. This advertisement can be included to assimilation and integration for using the word تصوير. It can come to isolation and marginalization if using the word فوتغرافية.

The word ميموري كارت was *ta'rib* of word memory card through sound shifting (*tabdiil*) and sound add (*ziyaadah*). The form was KVKVK-KVKK to KVKVKVKVKK of the word ميموري كارت. The *mu'arrab* of ميموري كارت was بطاقة الذاكرة. This advertisement belonged to isolation and marginalization for word ميموري كارت.

Meanwhile, the word was كمبيوتر *ta'rib* of "computer". There was no shifting sound in this *ta'rib* since the form of KVKVKVKVK in "computer" was similar with the form of KVKVKVKVK in كمبيوتر. The *mu'arrab* of this word was الحاسوب or الحاسوب which was followed *wazan al-fail*. Then, ميموري كارت, created acculturation in isolation and marginalization.

The word سكاير was *ta'rib* for 'scanner'. There was sound shifting (*tabdiil*) from KVKVKVK to KVKVKVK through the word سكاير. Meanwhile, the *mu'arrab* of this word was الماسجات. Besides, ميموري كارت made it came into isolation and marginalization. The word كوبي كات was *ta'rib* for "copy cut" due to its sound shifting. The form of KVKK-KVK in *copy cut* changed to KVKV-KVK in كوبي كات. Its *u'arrab* was نسخ و قطع as noted in *wazan fa'lun*. Then, there was إكسبريس as *ta'rib* to express for its shifting sound (*tabdil*) and shifting add (*ziyaadah*). They were from VKKKVKK in 'express' to VVKKKVKK in إكسبريس. Then, its acculturation form was isolation and marginalization for كوبي كات and إكسبريس.

Datum 04

كتب تعليمية وقصص للأطفال عربى إنجليزى
ساعة حريمى و رجالي

Datum 04 was advertisement in Nasr City to inform society where to buy learning, children and Arabic books. There was إنجليزى for English in datum above. It was sound add (*ziyaadah*) in English with form of VKKKVKK to إنجليزى with form if VKKVKVKV. There was no *mu'arrab* found and it can be classified as assimilation and integration.

C. Health Advertisement

Datum 05

بانادول – صيدلية الكرمة – خدمة متميزة

Datum 05 above showed advertisement in health field found along the road of Nasr City. The advertisement promoted medicines in cheap price. In the advertisement, there was بانادول as *ta'rib* for Panadol. This *ta'rib* was not followed by sound shifting. The form for both Panadol and بانادول were KVKVKVK. This word also had not *mu'arrab* form, *mu'arrab* acquirement and *mu'arrab* terminology in Arabic language. Its acculturation was assimilation and integration.

Datum 06

د. عمرو النجارى – إستشارى جراحة التجميل
تنسيق القوام بدون جراحة – حقن البوتوكس و
الفيلرز - علاج السيلوليت – التخسيس الموضعى
نضاره البشرة – علاج الجلد و الليزر

Datum 06 was an advertisement along the road in Nasr City, which was about surgery facilitation. In that advertismnt, there was السيلوليت as *ta'rib* for Selulit. There was also sound add (*ziyaadah*) for selulit in the form of KVKVKVK to VVKVKVKVK in the word of السيلوليت. This word had no *mu'arrab* in Arabic language and it can be classified as assimilation and integration.

Datum 07

سنائك بتوجعك من السخن أو الساقع؟ - أنصح باستخدام سنسوداين كل يوم
- د جيلان محمد صادق

Datum 07 was a health advertisement in dental. There was سنسوداين as *ta'rib* for *sensodyne* in this advertisement. The *ta'rib* was followed by sound shifting, there was KVKKVKKV for *sensodyne* that changed to KVKKVKVK for سنسوداين. There was no *mu'arrab* for this word, it was categorized as assimilation and integration.

D. Economic Advertisement

Datum 08

ميكس أند منتش
جنيئة مول

Datum 08 was found in Ganena Mall, Nasr City. There were ميكس أند منتش in the ad and the word ميكس was *ta'rib* for *mix*. This *ta'rib* applied add sound (*ziyadah*) and its form was change from KVK to KVKK. The *mu'arrab* from ميكس was *Ikhtilat* as followed by *wazan ifti'al*. meanwhile, أند was adapted from word *and*. There was shifting sound (*tabdil*) from *and* with sound form VKK to أند with sound form KVV. The *mu'arrab* for this word was *wa*. Then, there was منتش that was adapted from the word *mix*. This *ta'rib* was followed by sound add from the word *mach* which its form was became VKK for منتش. For the word مول, it was *ta'rib* for *mall* which had sound reduction (*hadzf*). The form KVKK became KVK in the word مول. This word was assisted in *mu'arrab* form as مركز التجارة, it was followed *wazan maf'alun* and *tif'aalun*. Finally, the acculturation of this ad came to isolation and marginalization due to the existence of ميكس أند منتش.

Datum 09

مفیش زنة فلوس- مع خدمة فون كاش
فلوسك فى موبالیک

Datum 09 was advertisement along the road in Nasr City about services related to *handphone*. In that ad, there was فون كاش as *ta'rib* for *phone cash*. There was sound reduction (*hadzf*) in this *phone cash*. The form was KVKV-KVKK changed to KVK-KVK in word فون كاش. فون كاش was referred to *ta'rib* for *mobil*. There was sound reduction (*hadzf*) of KVKVKV for mobile that changed to KVKVKVKV for موبالیک. For its *mu'arrab*, there was جوال with the form of *wazan fa'aalun*. Since there was فون كاش dan موبالیک in this ad, its acculturation is isolation and marginalization.

Datum 10

قمة الإتقان فى تناول يدك - مشاهدة متطورة
بتقنية فول HD

Datum 10 was advertisement found along the road in Nasr City about electronic services. In that ad, there was فول as *ta'rib* for *full*. The *ta'rib* was followed by sound reduction (*hadzf*). The form of *full* was KVKK, it changed to KVK in فول. Its *mu'arrab* was كامل as noted as *wazan fa'il*. Since the ad had فول, its acculturation was isolation and marginalization.

IV. CONCLUSION

There are several points to be concluded from this study. *First*, from this study, it was revealed that there were *ta'rib* dan *mu'arra* as language acculturation process found in advertisement language in Nasr City, Cairo. There were changed and unchanged sounds. The changed sounds were classified as sound shifting (*tabdil*), sound add (*ziyaadah*) and sound reduction (*hadzf*).

Second, the language acculturation found in this study consisted of assimilation, integration, isolation, and marginalization. The language ad in the form of assimilation and integration were found as *ta'rib* with and without equivalent word in *mu'arrab* so that some of them can enrich Arabic language glossary. Besides, the acculturation in the form of isolation and marginalization involved *ta'rib* with equivalent form in *mu'arrab* based on grammatical of Arabic language.

Third, the use of this language advertisement was adjusted to its contextual needs. In the field of social and health, the language advertisement was used based on the grammatical of Arabic language. In the field of education and economics, foreign words (*ta'rib*) were commonly used. This condition occurred due to the needs of language use with its contextual functions.

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